

the Ukrainian elements in his nature: "Jurkevych came from the Government of Poltava and was therefore a Ukrainian, a fact which left traces in his language and character." 812

Of course I do not mean to say that the Ukrainian does not fully appreciate the powers of thought, or that he is hostile towards them. On the contrary, the intellectual representatives of the Ukrainian people, such as Drahomaniv and his school, Lesja Ukrayinka, are loyal adherents of rationalism and Ivan Franko bears on his banner the proud motto "ratio vincit". But if we study these men more carefully, we come to the conclusion that their rationalist views are a concession to the spirit of the times and are perhaps more in the nature of a mask which hides the emotion they are loath to admit as the decisive factor in their psychic make-up.

The peculiar character of Ukrainian intellectual life emerges most distinctly from a comparison with the fundamental features of the German psyche: "The peculiar character of German thought", Paul Menzer says in his book on the character of the German spirit, "may be best studied in German philosophy — a belief in system is inherent in it, the view that it must be possible to classify all reality in a series of ideas". This naive belief in the omnipotence of the idea is most apparent in Christian Wolff who thinks it is possible to solve all questions of knowledge, action and feeling by means of the reason. The entire attitude to life is to be regulated by reason, all spontaneous decisions arrived at by impulse are forbidden. There can be no doubt that life, conceived thus, must atrophy, but we must admit the great sweep of such a systematic experiment. In practice, Wolff's philosophy evolved a pedantic training for Germans which, however, had its good effects as confirmed by no less a man than Kant in his famous praise of the spirit of thoroughness. If we construct the direct opposite to the characteristics of the German spirit described by Menzer, we get the Ukrainian way of thinking: in place of exaggerated systematisation a lack of all system often replaced by the intuition of genius which, unconsciously, builds up on feeling; no thoroughness, no pondering, and consequently restricted action, but, on the contrary, too great an expansion of the sphere of in- 812 153 ●

812 terest and, at the same time, superficial work. The Ukrainian
● 153 does not treat problems in theory and practice from the point of
view of reason, but confronts reality with emotion, takes decision
on the spur of the moment and confuses theoretical and practical
issues.

157 In connection herewith I shall just touch on the third sphere
771 of psychological life, namely the will. Seeing that all three
181 functions, reason, feeling and will are closely dependent on each
812 other, the supremacy of the first or the second will necessarily
influence the third. A will that is under the control of feeling and
not of reason, will not be very strong, steadfast or consistent,
but, like the feelings, will fall from one extreme into the other
in a brief interval, so that periods of great, superhuman activity
and joy in work are followed by times of complete passivity
and the idleness of despair. The supremacy of feeling and the
predominance of love provide us with a further element in the
Ukrainian view of the world, namely the deep feeling for
religion which is the main component in all Slav spiritual life.
Many scholars of the last century emphasise the supremacy of
feeling and the all-important part played by religion as the main
characteristics of the spiritual life not only of modern Slavs, but
also of their ancestors, whether remote or recent. Attempts have
been made to differentiate the historical peculiarity of the Slavs
from that of the Romance peoples, in particular from the French
and the Germanic nations. Compared with the political French
and the philosophical Teutons, the Slavs are, in the widest
sense, the religious race.

Quite apart from our opinion of this characteristic, it must
not be forgotten that all leading Slavs, whether Poles, Czechs,
Ukrainians or Russians, whether philosophers, authors or artists,
display an undoubted, if varied religiousness. Even revolutionaries
like Bakunin, Herzen and others, though they rejected all
belief at the start, were none the less deeply religious men and
their fantastic fight against religion was but a negative expression
of religious feeling. Atheism in Russia is the expression of
an unsatisfied passion for belief, of a passion that refuses to let